

Redemption,

Restrayned and Limited;

OR

An Antidote against Uni-
versal Redemption in ten Reasons
or Arguments deduced from plain

SCRIPTURE.

Briefly propounded in a Sermon at the
Lecture in Mansfield and Leicestershire,
March 3. 1653.

Now contracted and published for strengthening the
weak, and reducing restless souls who unsettle the
publike Ministry in their place.

Whereunto is added, The Saints Declining State
under Gospel Administration.

Worthy the reading and study of all Christians.

By William Troughman, Minister of the
Gospel at Oakley in Leicestershire.

And I therefore become your enemy, because I tell you
the truth, Gal. 4. 16.

L O N D O N, Printed by J. M. for L. Blount,
at the Crown in Poper Head Alley. 1653.

This for Mr.

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DAVID H. MCALPIN.

The
EPISTLE
To the
READER.

AL L that I desire of thee
(Christian Reader) is,
that thou wouldst dili-
gently weigh the Argu-
ments, and Scriptures' alledged in
this little Treatise (which are more
fully handled in greater Books on
this Subject) together with the en-
suing Catalogue; and withal, con-
sider with me, how derogatory the
Doctrine of general Redemption
is to the free Grace and Love of
God; yea, (I may truly say) to all
his glorious Attributes. The sad

To the Reader.

concomitants and effects of this Doctrine in this divided distracted Nation; as not long since in the Low Countries, whence it was transferred hither. How inconsistent it is with God's free and absolute Election, with special Adoption, and Justification; with peculiar effectual grace in Conversion, Sanctification, Union, and Perseverance.

Truth is but one, and harmonious; but Error is a Hydra with many heads: It is the property of Error to jar and be at variance; but as for down Truth, all the parts and branches thereof do mutually accord, and convey mutual light and assistance to each other.

Alas! What sad times are we fallen upon? when manifest errors long since confuted and suppressed, shall be revived, and carried on with a high hand; when the faithful Ministers of Christ, who open
the

To the Reader.

the covenant of Grace to the people,
and the special Priviledges flowing
from Redemption by Christ's blood
shall be openly reviled and op-
pugned, and that in their publike
Exercises, by men of Jesuitical
and Antichristian Principles and
Practises; who boldly and daringly
tell the people, that we delude them,
and are open enemies to God and
godliness; yea, that we preach
Blasphemy, in asserting that Christ
shed his blood only for his Sheep;
That it lies not in the power of the
creature to believe; That the Spi-
rit of God works irresistably upon
the Elect in their conversion; That
such as are one Spirit with Christ,
cannot finally apostatize from him;
and lastly, That visible Title to, and
interest in the Covenant of Grace,
consisting in a serious profession of
the Christian faith, accompanied
with a sutable conversation; is that
which constitutes a member of the

To the Reader.

Mal. 3.

2, 2.

1 Cor. 3.

13. &c.

Heb. 10.

37.

visible Church of Christ. Surely though men should be silent, and Christ should have but a few in corend for his Truth; yet the Lord God will not long suffer these things, but will shortly come as Refiners fire, and burn up this dross and stubble, which cannot stand before the Jealous God. In the meanwhile, let us believe, and wait, and pray, and tremble in the flesh, till a little while. He that hath promised to come, will come, and will not tarry. Blessed are they that love his appearance, and shall have their garments, pure, and unspotted in that day.

W. T.

The

The Introduction.

I Shall here present the Reader with a brief Catalogue of the Principles and Practices of those men whom I chiefly oppose in this Treatise (whereof I my self have had some experience in my converse with them.) Let any godly sober Christian judge upon reading what follows, if it be not high time for us to appear against this *Mysterie* of *Antichrist*; which diffuseth and spreadeth it self in *City*, *Army*, and *Country*. I held my peace till God made me deeply sensible of the evil and danger that surroundeth us. But then I could no longer refrain with a good Conscience; but must give my publique Testimony against these Doctrines and works of darkness.

1. They cry down Infant-Baptisme, as an *Antichristian Idol*; and exclude all our little ones from visible Interest in the Covenant of Grace, and membership of Christs visible Church.

2. They hold none to be visible

The introduction.

Saints, Disciples, or Believers, but only grown persons that are rebaptised at yeers.

3. *They baptise people into this faith, namely, that Christ died for all the sons and daughters of the first Adam; and are not free to joyn in Worship with any sober Anabaptist, who is not of this opinion; witness their separating themselves not only from us, but from the Churches and Societies where M. Jessey, M. Kiffin, M. Patience, &c. are Teachers.*

4. *They own such as Christ's Disciples; who are baptized into their opinion, though never so ignorant, formal, and vain; unburching all such as differ from them, though never so spiritual heavenly, experienced Christians.*

5. *They refuse to hear the ablest and most approved Ministers of the Gospel (unless it be to cavil against them) not only rayling against such as were ordained by the Prelates, and promiscuously administer the Sacraments; but also against others that go in a stricter way; and are reputed by godly souls, to be the most spiritual, laborious, and conscientious Preachers, whom they shamelesly*

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Shamelessly, Nickname Antichristian Priests and Persecutors, and open enemies to the Lord Jesus; yea they do with open mouth revile these faithful Ministers of Christ (who are really affected, and exceeding serviceable in their places to the present Government) incomparably more then the worst of scandalous Ministers.

Witness the sermons and discourses of Master Oars, M: James Brown, Everard, Prior, &c.

6. They declare us Antichristian Persecutors of the Saints, if we humbly desire the Civil Magistrate but to keep outward order and peace in the Congregation, while we are exercised in the publike worship of God, and to prevent tumults and combustions: and so by this means, they utterly overthrow the office and power of the Magistrate, who must neither meddle with matters of Religion relating to the Conscience or inward man, nor with external order, censure, and Civil Government.

M: Marloc, M: Brown, and their tumultuous followers at Odeby near Leicester.

7. They hold (and accordingly it is practised) that any of their fellow Disciples, if he can but multiply words though (God knows) he be ignorant of the first Principles and rudiments of Christian Religion, may both publickly preach,

The Introduction.

Witness preach and administer the Seals; and their ap-
probation that these poor ignorant souls are ra-
of Rob. ther Christ's faithful Ministers, then
Fielding, our most reverend Brethren that are in
Kendall, Office either in the Classical or Con-
and other gregational way.
their ig-
norant

Teachers and lawful Minister of Christ in Eng-
and Ad- land, gifted, and called, according to
ministra- the rule of the New Testament.
tors in Doubtless this is a principle that tends
Leicest- much to division and confusion, and so
ershire. we have found it in the places where it
Docent hath been received.
prius-
quam
disceant.

9. They usually publish and promote
So did their corrupt opinions and doctrines, in
M Brown places where the Saints abide; and in
both at contempt of the publike faithful Mini-
Mount- stry, they will prepossess and invade the
torrel and Pulpit, though they know beforehand
Odeby. that others are appointed to preach.

witness, 10. They do ordinarily disturb and
that pro- interrupt the faithful Ministers of
fane car- Christ, in publike preaching and prayer,
riage of. putting on their hats in prayer time,
M-Brown and laughing in the faces one of ano-
and his followers ther; and withal procuring some of the
at Mount torrel And M. Marloe and M. Brown with their followers
at Odeby, com-

The Introduction!

common Souldiers to guard them with their swords in their hands.

11. They daringly challenge the Ministry of Christ to dispute with them; and yet will observe no Order, nor keep to any rules of Disputation, nor so much as agree on the terms of the propositions to be disputed upon, much less will they yield that there shall be a Moderator; for they are altogether for popular, irregular, confused Disputes, that they may make a noise, and amuse the people, and gain applause to themselves, as men of great gifts, and excellent parts.

12. They quarrel with us for our praying before and after Sermon; telling us, that there is no precept nor example for it in all the New Testament. *M. Brown.* and his followers on these terms, that one of us seek the Face of God by Prayer, for direction before and after the Dispute. *in Leice-
stershire.*

13. They absolutely deny that there is any Original sin, or corruption of Nature; they scoff at God's absolute Decree from eternity, and openly preach
† Free-will, and for total and final

Apostacie

The Introduction.

Apostacie from Grace; and the worst of Pelagian heresies, and Popish opinions; the very naming whereof was formerly odious to godly Christians.

14. They bring their followers into miserable Soul bondage, and slavery (as the Jesuits and Popish Priests do with their Proiclytes) not suffering them to be present at our Meetings and Exercises, lest they should be acquainted with Gospel priviledges, and Christian Liberty; and so renounce their Antichristian enslaving doctrines.

15. They give out threatening language, telling us, that we dare not shew our faces where they have appeared, and endeavouring by all sinister means to render our Persons and Ministry odious to the People; as if the despising and hating their faithful Ministers, were a ready way, and a fit means to make them Christs true disciples. If this generation of men should sit at the stern (as I hope they never shall) for my part, I could expect but little Freedom or protection from them, either for my self, or any godly man that opposes their fancies.

16. If

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16. If we fight against their opinions with Scripture weapons and Arguments; and warn the People in the name of Christ, to take heed of their Errors; In this case, they are ready to make an Insurrection upon us: yea some of them have beaten some of our hearers. With these and such like carnal weapons do they maintain their cause, party, and kingdom.

17. Their great designe where-ever they come, is to pull down the powerful Ministry of Christ, as that which stands in their light, and hinders the building of their Babel; and the setting up of their Kingdom.

18. They hold that we cannot have true peace of Conscience, nor comfortably conclude that Christ dyed for us in particular, unless we believe that he dyed for every man in the world, and so for Cain, Judas, Pharaoh, &c.

Thus have I given you a taste from my own experience, of their opinions and practises; much more might be added, but I affect brevity, and enough hath been said (if God give a blessing) to make humble souls beware of them.

A N

The Introduction

This for my John Rogers
ers living next door to
the rising sun is high
street to be left at his
house for Lambert Bat
man near the green
market with an

solop

STY
A
U
fai
fro
wi
fid
fo



AN
ANTIDOTE
AGAINST
Universal Redemption

In X. Arguments.

IT should not seeme
strange to us, that there
are so many heretical,
and corrupt opinions
broched in these dayes;
for the Church and
faithful servants of God have been
from time to time sharply exercised
with error, and false doctrine; and be-
sides, do not we find it prophesied and
foretold, that wolves shall come in

Matth.
13.

John Nisholls
Book

Mat. 24. *sheeps, clothing : and shall say, lo here*
 23. 24. *is Christ, and there is Christ ? But we*
 1. Ioh. 4. *are not to believe them; but try the spi-*
 1. Cor. 11. *rits, and search the scriptures: and again*
 19. *is it not said, that there must be heresies, even for this end, that they which*
are approved may be made manifest ?

Times wherein errors abound, are
 times of Tryal ; many professors will
 stoutly hold out in other stormes, and
 tempests ; who yet will be born downe
 and overwhelmed with this storme,
 and make shipwrack of the faith
 which they once professed. The last
 times will be *perillous times*; men will
 2 Tim. 3. *not indure sound doctrine ; but having*
 2 Tim. 4. *itching ears, will heape up Teachers*
 3. 4. *like themselves ; and though we may*
well hope that there are many poor
mised soules, whom God will in mercy
reduce and bring back to the acknow-
ledgment and love of his truth ; yet
 2 Tim. 3. *for the most part grow worse, and*
 13. *worse, and run from error to error ; it*
being the just judgement of God up-
 2 Thess. *on them, that they should be given up*
 2. 10. 11. *to strong delusions, to beleevve lyes, who*
have

have not received the truth in the
love of it: that they should be filled
with darkness and error who have not
spiritually improved that light which
they once had. It is not in mans power
to enlighten the understanding, con-
vince the conscience, and inform the
judgement of an erroneous person: we
can only morally propound truth to
the understanding: and the spirit of
God must make the understanding yea
the heart one with truth: otherwise
it cannot be effected. We often won-
der that people should not readily re-
ceive and embrace truth, when it is so
clearly and plainly held forth, and pro-
pounded in the word of truth: but
why should we wonder at it? Consi-
dering that it is but given to a few
savouringly to know the mysteries of the
Kingdom of heaven; and though the
word and Gospel of Christ come to
many, in the letter; yet but to few
in the Evidence, Power, and demonstra-
tion of the holy Ghost.

Truly my soul mourns in secret, to
see the holy word of God, so wretch-
edly abused, misapplied, and wrested

a nose of waxe, to serve mens fancies;
whereas we ought to have a reverence
and high esteem of the *Majesty and*
authority of God's holy word, by which
we must be judged; we ought (I say)
to fall under it, to submit humbly to it,
and to frame our heads, and hearts,
and words, and writings, and lives,
according to the sense of it; and not
prostitute the sacred word, to our
luridious fancies, and inventions; and
profanely and sacrilegiously alledge the
same for maintaining the beggerly
brats of our owne braines.

The Lord pardon this evill, and
vindicare and rescue his own blessed
word from all corrupt glosses, and
misinterpretations; and make it to
shine forth in its owne beauty, lustre,
and brightness; that it may dazle and
silence those, that abuse it to their own
fleshy ends.

Rev. 5. 2. The Scripture is a *sealed book*; It
Ec. is sealed with *seven seales*; and till
the blessed slain Lambe (by the seven
spirits) open it to us; we cannot spiri-
tually comprehend the mind of God
therein, by all our endeavours and
abilities.

abilities. Hence it is that so many in our age err from the truth; going forth in the confidence of their own strength, and walking (or rather wandering) in their own light, and not humbly waiting on God for his teachings; nor comparing spiritual things with spiritual: for what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God; who searcheth all things yea the deep things of God.

1 Cor. 2.
10, 11.

But to come to the Scriptures and Arguments against Universal Redemption.

B 2 ARG.



ARGUMENT I.

MY first Argument, or Reason is taken from Rev. 5. 9. compared with Rev. 14. 3, 4. The words are these ; *And they sung a new song, saying ; Thou art worthy to take the Book, and to open the Seals thereof ; For thou wast slain, and hast redeemed us to God by thy blood, out of every Kindred, Tongue, People, and Nation. And no man could learn that Song but the hundred and forty four thousand, which were redeemed from the earth. These are they which were not defiled with women ; for they are Virgins ; These are they which follow the Lamb whithersoever he goeth : These were redeemed, or bought from among men, &c.*

If the Lord Jesus Christ by his death and blood-shedding, did redeem a number out of every kindred, tongue, people, and nation ; then there is a number of men which is not redeemed

ed by the blood of *Christ*. Suppose a whole Nation were in slavery and bondage to the *Turks*, and some victorious Prince or Captain should by his Valour or Treasure *redeem* some of the Inhabitants, out of this Nation in which they are enslaved; will it not then follow that there is a certain number of Inhabitants in this Nation which are not *redeemed*, but are still in bondage? Here is plain *Scripture* against Universal Redemption; oh that the Lord would give poor deluded souls to see it in the light of his Spirit; and to submit to it by the power of the same Spirit. Not every *Individual* of the sex, nation, kindred, and tongue, is bought and *redeemed* by the blood of the *Lamb*; but some out of every nation, sex, kindred, and tongue.

These Scriptures will afford another Reason or Argument against *Universal Redemption*.

ARGUMENT II.

IF they who are *redeemed* and bought by the blood of *Christ*, be *redeemed* and bought to God, to be his peculiar people, zealous of good works; so that they do, or shall sing a new song; they are, or shall be virgins, and follow the *Lamb* whithersoever he goeth: They are such as are *redeemed* from the earth, and from among men, to God: Then is not every man and woman in the world *redeemed* and bought by the blood of *Christ*; Because every man and woman, no not one of an hundred, doth or shall follow the *Lamb* whithersoever he goeth.

This *Proposition* is further confirmed by several plain Scriptures. *Ye are*

1 Cor. 6. *bought with a price; therefore glorify*
20. *God in your body, and in your spirit,*
which are God's.

Gal. 3. *Christ hath redeemed us from the*
13, 14. *Curse of the Law, being made a curse*
for us; that the blessing of Abraham
might

might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

The Lord Jesus Christ gave himself Tit. 2. 14. for us; that he might redeem us from all Iniquity, and purifie to himself a peculiar people, zealous of good works.

Husbands, love your wives, even as Christ also loved the Church, and gave Eph. 5. himself for it; that he might sanctifie 25; 26, and cleanse it with the washing of wa- 27. ter by the word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish.

The Redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their head: They shall obtain gladness and joy; and sorrow and mourning shall flee away. Isa. 51. 11.

Do not we find here (the Lord give us hearts to embrace Truth when it is so clearly held forth) that those whom Christ redeemed by his blood, he redeemed and bought them to God; that they might be a holy and peculiar

people; which must and shall be accomplished in due time (through the vertue and efficacy of his Blood) on all them whom he shed his blood for.

T. Moor
Univer-
sality of
God's
free
grace to
Mankind

Nor doth that ungrounded contradiction used by a great stickler for the contrary opinion take place here; namely of reconciliation which Christ hath wrought by his Blood; which (as our Adversaries hold) extends to every man in the world; and that reconciliation which he works by his Spirit in men, which is peculiar.

This distinction (I say) will not be admitted here; for we see that this Redemption (which the Text speaks of) is a redemption by blood and it is a peculiar Redemption, and so held forth in this and other Scriptures; Christ as he comes to his people by blood for their Justification, so by water namely his Spirit, for their Sanctification. This is he that came by water and blood; even Jesus Christ; not by water only, but by water and blood; and that is the Spirit that beareth witness, because the Spirit is Truth.

1 John
5. 6.

and he that shed his blood, would shed his
 blood for them whose names are not written
 in his book of life.

ARGUMENT III.

MY third Argument or reason is
 taken from *Rev. 13. 8.* And all
 that dwell on the earth shall worship
 the Beast, whose names are not writ-
 ten in the book of Life, of the Lamb
 slain from the foundation of the world.
 Or thus it may be rendred; Whose
 names are not written from the foun-
 dation of the world, in the book of life
 of the Lamb slain.

If there be many upon earth that
 worship the *Antichristian* Beast,
 whose names are not written in the
 book of life of the Lamb slain; then
 did not the Lord *Jesus* shed his blood,
 or give himself a rancome for every
 man and woman in the world.

There are some to whom Christ
 will say in the last day, *Depart from me, I know ye not; ye are not written* *Matth. 7. 23.*
 in my book of love and gracious re-
 membrance.

Shall we think that the Lord *Christ*
 in the immenseness and incomparable
 greatness

greatness of his Love, would shed his hearts blood for them, whose names were never written in his book of life and love? Will any man give his dear son to dy for them, whose names were never written in the book of his love, of whom he never had any thoughts of special love and favour? Surely he will not part with his Son, nor give him to suffer death for such.

ARGUMENT IIII.

MY fourth Argument against Universal Redemption, is grounded upon John 15. 13, compared with Rom. 5. 8, 10. Greater love hath no man then this, that a man lay down his life for his friends.

God commendeth his love towards us, in that while we were yet sinners, Christ died for us. If when we were enemies we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life.

Hence I may thus argue;

They

They for whom Christ died or shed his blood to them God hath commended and manifested the greatest love; *Greater love then this hath no man*: But now God hath not commended and manifested the greatest love to every man and woman in the world, without distinction or exception; for how is it possible that the same persons should be both the objects of the greatest divine love, and the greatest divine hatred and displeasure? If Christ died for every man; then he shewed as great love to *Cain* and *Judas*, as to *Peter* and *Paul*; And is not this monstrous? Will any soul dare to affirm this, that hath experience of the love of Christ, and hath tasted the sweetness thereof? Yet truly, I know not how *Arminius* and his followers can avoid this desperate consequence, according to their principles.

Sure I am, the blessed Apostle appropriates Christ's special and peculiar love (manifested in his death) to his Church. *Husbands, love your wives* Eph. 5. *as Christ loved the Church, and gave himself* 25.

Gal. 2,
20.

himself for us. Husbands are to love their wives with a special love: to forsake all other relations for them, and to cleave to them alone: Is it meet that husbands should love other women with that love which peculiarly belongs to their wives? *The life which I live (saith Paul) I live by the faith of the Son of God, who loved me, and gave himself for me.*

ARGUMENT V.

MY fift Argument is taken from *Rom. 9. 10, 11, 13.* *The children being not yet born, neither having done good or evil. That the purpose of God according to Election might stand, not of works, but of him that calleth. It was said unto her, the Elder shall serve the Younger: As it is written, Jacob have I loved, and Esau have I hated.*

If God had purposed to hate some before they had done evil; as he purposed to love others before they had done good: then did not he give his Son to

to dy for every man and woman in the world.

How can it enter into our hearts to conceive, that the eternal God decreed to give his only begotten Son to dy for them, whom he purposed to hate and pass by, and not communicate grace and glory to?

Psal. 11.

5.

See Psal.

5. 5.

Mal. 1. 3. God never hates the Elect: Though their Pass by Nature be a state of Wrath, yet their persons are ever beloved. See Jer. 31. 3. 2 Tim. 1. 9. Eph. 1. 4. John 3. 16.

Now it is very plain that God purposed to hate and pass by Esau, and also Pharaoh, and not communicate grace and glory to them. And this truth will further appear by consulting other Scriptures.

There are certain men crept in unawares, who were before of old ordained to this condemnation.

Inde 4.

Unto you which believe, Christ is precious: But unto them which be disobedient, he is a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient, whereunto also they were appointed.

1 Pet. 2.

7. 8.

The

Prov. 16.

4.

The Lord hath made all things for himself, yea even the wicked for the day of evil.

Ioh. 10.

26.

But ye believe not, because ye are not of my sheep: i. e. because ye are not ordained to life: For as many as be ordained to eternal life, shall believe.

Neither let any object here, that this decree or purpose of God did not pass upon Esau and Pharaoh, till they had sinned and rejected the means and offer of grace: for, certainly if ever God purposed to hate a man, it must needs be that this purpose was from eternity; for all God's decrees are eternal, absolute, and unavoydable: God himself being unchangeable, doth not decree one thing after another, (I speak now of the decree it selfe, not of the execution of the decree) nor doth God now will one thing, and then another: this is suitable to poor, weak, changeable creatures; not to the infinite unchangeable Creator; the event proves, that the decree of God was from eternity; for what comes to pass in time, the Lord did before all time decree

decree that it should come to pass.

Now then, can any sober man imagine, that God the Father should give his dear son, to shed his blood for the redemption, and salvation of such as he rejected from eternity, and are the objects of his hatred, vessels of wrath, fitted to destruction; whom he hardens, according to the absolute sovereignty of his will? Besides, do not we find that election, redemption by Christ's blood, and remission of sins, are so conjoynded, and knit together (by the Apostle) that those who are the objects of the one, are also objects of the other: those (and no more), who are capable of the one, are also capable of the other. Rom. 9. 18. Eph. 1. 4. 5, 6, 7.

ARGUMENT VI.

MY sixth Argument is deduced from the nature, virtue and efficacy of the sacrifice of Christ, and that perfect & plenary satisfaction & compensation which he hath presented to the Father's justice, in behalf of all those whom

whom, he represented in his death
and for whom he was crucified.

The sins of those for whom perfect
satisfaction is given and accepted,
shall not be required of them nor laid
to their charge.

But for whom Christ dyed, he hath
given perfect and full satisfaction to the
Father, and it is accepted by the Fa-
ther for them, and in their be-
half: and therefore God cannot just-
ly require their sins of them, and lay
them to their charge, so as to punish
them in hell to eternity.

How can a debt be justly demand-
ed and required of them for whom it
is fully payed? and is it not evident that
their debt is fully payed, for whom
perfect and plenary satisfaction is both
made and accepted?

The holy God cannot in Justice re-
quire double payment of the same debt,
or a double satisfaction for the same
sins, (whether the Redemption of a
poor sinner be by way of solution,
or satisfaction it matters not) this is
certaine, that God cannot justly, and
therefore will not demand a double pay-
ment

or satisfaction for the same debt.

The Lord laid help on one that was mighty to save, a responsible substantial person, that could pay him, and hath paid him the utmost farthing.

He hath set forth Christ to be a propitiation through faith, in his Blood, to declare his righteousness, for the remission of sins, that he might be just. Rom. 3. 25, 26.

He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. And now the Lord saith deliver the prisoner from going down to the pit: I have found a ransom for him. 1 John 1. 9. Job 33. 24.

But now as for the *Reprobates*, they go down to hell, and suffer everlasting punishment for their sins, without any injustice; and therefore *Christ* did not dy, and satisfy for their sins; and so consequently not for every man and woman in the world.

These following *Scriptures* do fully declare the efficacy of *Christ's* death, the vertue of his blood shed, and the perfect satisfaction exhibited thereby to God the Father, in the behalf of all those for whom the Lord Jesus

C

suffered

suffered the death of the Cross.

Rom. 8. *He that spared not his own Son, but
32, 34. delivered him up for us all; How shall
he not with him, also freely give us all
things?*

*Who is he that condemneth? It is
Christ that dyed.*

Heb. 1. 3. *When he had by himself purged our
sins, he sat down on the right hand
of the Majesty on high.*

Dan. 9. *Seventy weeks are determined upon
24. thy people, and upon thy holy City, to
finish the Transgression, and to make
an end of sins, and to make reconciliati-
on for iniquity, and to bring in ever-
lasting righteousness.*

John 19. *When Jesus had received the vine-
31. gar, he said, It is finished.*

Eph. 1. 7. *In whom we have Redemption,
through his blood the forgiveness of
sins, according to the riches of his
grace.*

2 Theff. *God hath not appointed us to wrath,
5, 9, 10. but to obtain salvation by Christ, who
dyed for us; that whether we wake or
sleep, we should live together with him.*

2 Cor. 5. *He hath made him to be sin for us,
ulr. who knew no sin; that we might be
made*

made the righteousness of God in him.

He needed not to offer himself often, Heb. 9. but now once in the end of the world 25, 26. hath he appeared, to put away sin by the sacrifice of himself.

By the which Will we are sanctified, Heb. 10. through the offering of the body of Je- 10, 14. sus Christ once for all.

For by one offering he hath perfected for ever them that are sanctified.

Unto him that loved us, and washed us from our sins in his own blood. Rey. 1. 5.

The blood of Jesus Christ cleanseth us from all sin. 1 Ich. 1. 7.

But God commendeth his love towards us, that while we were yet sinners, Christ dyed for us. Much more then being justified by his blood, we shall be saved from wrath through him. Rom. 5. 8, 9, 10. For if when we were enemies we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life.

But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. Isa. 53. 5.

Heb. 9. *If the blood of Bulls, and of Goats,*
 13, 14. *and the ashes of an Heifer, sprinkling*
the unclean, sanctifieth to the purifying
of the flesh; How much more shall the
 See Lev. 4-26, 26. *blood of Christ, who through the eter-*
 Lev. 17. *nal Spirit offered himself without spot*
 11. *or blemish to God.*

Gal. 3. *Purge your Consciences from dead*
 13, 14. *works, to serve the living God.*

Christ hath redeemed us from the
Curse of the Law, that the blessing of
Abraham might come upon us.

I beseech thee Reader, examine
 these Scriptures seriously, and thou
 wilt see that the Redemption of every
 one by Christ's blood, and the damna-
 tion of thousands, are inconsistent, and
 cannot stand together. Let the word
 of the great God, by which we must
 all be judged, prevail with you, which
 is all I desire.

ARGUMENT VII.

MY seventh Argument or Reason
 is taken from John 10. 14, 15.
I am the good Shepherd, and know my
sheep,

sheep, and am known of mine ; I lay down my life for my sheep.

They for whom Christ laid down life, are his sheep ; But all and every man and woman in the world are not the sheep of Christ ; and therefore he laid not down his life for all and every man and woman in the world.

This *Scripture* (if there were no other in the book of God) is so plain, and clear, and full against *Universal Redemption*, that he that runs may read it.

Object. *Oh, but it is not said that he laid down his life for his sheep only.*

Ans. 1. Nor is it said that we are justified by faith only ; that we are compleat and accepted in Christ only ; that the fulness of the Godhead dwels in Christ only : Yet who but Papists will say that we are not justified by faith only, in that sense wherein the Apostle speaks of Justification by faith? who dares say that we are compleat, or that the fulness of the Godhead dwes in any other besides the Lord Jesus? Neither is it said, *Husbands, Love your wives only* ; yet surely it is

not fit that they should love other women with the same love which particularly belongs to their wives.

2. But secondly, Is there not a plain and manifest division, separation, and contradiction (throughout the Scripture, and this whole chapter) between sheep, and goats; elect, and reprobate; the two seeds, the Church, and the world? Now all and every man are not elected; all and every man are not the sheep of Christ; all and every man are not of the Church of Christ.

Mat. 25.
31, 32, The separation of the goats and
33. sheep which will be at the great day of the Lord, will make it manifest that all are not of the sheep of Christ.

Besides, the properties of the sheep of Christ are here described; They know his *voice*, and follow him; and John 10. a *stranger* they will not follow; for
verse 4. they know not the *voice* of strangers; They are such as are known of *Christ*,
i. e. beloved of him. They go in and
verse 14. out, and find pasture for their souls to feed upon. They are such as are given by the Father to *Christ*; who came
to

so give them spiritual life; yea, that they might have it more abundantly. *verse 10.*

Are these properties and qualifications found in every man and woman in the world? Doth every man and woman hear and obey the voice of *Christ*? Is every one known and beloved of *Christ*? How then comes it to pass that he will say to some in the last day, *Depart from me, I know you* *Mar. 7. 7* not? Doth *Christ* give spiritual life? *23.* Yea, doth he give it abundantly to every man and woman? Why then doth he say, *You believe not, because ye are not of my sheep?* *John 10. verse 26.*

Doth every man and woman hear and obey the voice of *Christ*? Why then is it said, *He that hath an ear to hear, let him hear what the spirit of God speaks?* *Rev. 3. 6. Rev. 2. 19.* intimating, that there are not many that have a hearing ear, so as to hear spiritually and savingly; why doth *Christ* thank the Father, *because he hath hid these things from the wise and prudent, and hath revealed them to babes; for so it seemed good in his sight?* *Mat. 11. 25, 26.* Why is it said that the stone which the Builders refused, is made *1 Per. 2. 7, 8.* the

C 4

the head of the corner, and a stone of stumbling; and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed.

Oh the blindness of the heart of man; Is it not plain from this Scripture (if men would not shut their eyes against the light) that *Christ* so laid down his life for his sheep, as that he excludes the goats? If he laid down his life for them as sheep, surely then that which belongs to them as such, belongs only to such. If for sheep as sheep; then not for goats: If for the elect, as the elect; then not for reprobates.

Those for whom *Christ* died, he died for them as for their *Shepherd*, as himself saith: Now will the shepherd lay down his life for wolves, who will ever remain of a wolfish nature, and persecute the lambs?

I lay down my life (saith he) *for my sheep*. He makes you see a plain division and contradistinction between his sheep, and such as are not his sheep;
verse 26. *Ye believe not, because ye are not of my sheep.*

sheep, as I told you : And this is in effect as if he had said, I lay down my life for my sheep only.

These sheep whom he laid down his life for, are all his elect, whether called or uncalled ; for there is but one shepherd, and one sheepfold. Other sheep I have, them I must also bring, and they shall hear my voice, and there shall be one fold, and one shepherd.

The distinction here is not between believers and unbelievers (as a great corrupter of Scripture would persuade us) but between sheep and goats ; for they are called sheep who did not then actually believe, nor were not actually gathered into *Christ's* fold.

T. Moor
in his U-
niversa-
lity.

verse 16.

They are such as the Father gave *Christ* from eternity ; who must and shall come to *Christ*, being drawn to him by the cords of his fathers love ; nor will *Christ* cast out them that come to him, but will give them eternal life.

Now if these properties and privileges appropriated to *Christ's* sheep, can with any colour of truth be applied to those souls that shall be damned

to eternity : let the godly and sober Reader judge.

For my own part, I must profess, that if there were no other Scripture besides this, against *Universal Redemption*, it should (through the grace of God) fortifie me against that error. I come now to another Argument.

ARGUMENT VIII.

MY eighth Argument against *Universal Redemption*, shall be taken from *John* 10. 27, 28, 29. compared with *John* 6. 39. the words be these : *My sheep hear my voice, and I know them, and they follow me ; and I give unto them eternal life : and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater then all ; and no man is able to pluck them out of the Fathers hand.*

And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again the last day.

Hence

Hence I may further argue thus ;

Those whom the Father gave to the Son, and for whom Christ died, to them he gives eternal life ; none shall be able to pluck them out of his hands, he must not lose one.

But now all the posterity of the first Adam, every man and woman in the world, have not eternal life ; they have not everlasting union and fellowship with the Son of God ; they have not eternal glory communicated to them ; And therefore it is plain that Christ did not by the counsel and appointment of God lay down his life, nor give himself a ranfome for every man and woman in the world.

Do but observe the reason why many believe not ; why is it, but because they are not of the number of Christ's sheep ? Behold, here is a higher cause (why men believe not to salvation, and so have not eternal life) then the stubbornness of man's heart (though that be the only faulty cause, and the only meritorious cause of damnation.) We have seen all that the Lord did before your eyes in the land of Egypt ; the signes and

Iohn 16.
26.

Deut. 29.
3, 4.

and the miracles; yet hath not the Lord given you a heart to perceive, and eyes to see, and ears to hear, unto this day. And as many as are ordained unto life (and no more) shall believe to salvation. Murmur not among yourselves (let it not seem strange that so few believe and come to Christ) no man can come to me, except the Father draw him; every man that hath learned of the Father, cometh unto me.

Acts 13.
48.

Ioh. 6. 43,
44, 45.

ARGUMENT IX.

A Nother Argument or Reason against Universal Redemption, may be grounded upon Heb. 9. 12. Neither by the blood of Goats and Calves, but by his own blood, he entered once into the holy place, having obtained eternal Redemption [for us] compared with 2 Thes. 5. 9, 10.

Those whom Christ hath redeemed and bought by his death and blood shed, he hath redeemed and delivered them for ever from the wrath to come, That they being delivered out of the hands

1 Thes.
1. 10.
Luke 1.
24, 25.

the hands of their enemies, might serve
and God without fear, in righteousness and
this holiness all the days of their life.

The servant abideth not in the house John 8.
for ever, but the Son abideth ever. If 35. 36.

Christ make you free, you shall be free
indeed. If he purchase a liberty and
so freedom for you by his death, it is and
no will be a real, spiritual, and everlasting
her freedom; and we being put into pos-
rn- session of this freedom (which Christ
hath undertaken to do for all them
whom he dyed for) shall never be
brought into a state of bondage and
wrath again. Ye have not received the Rom. 8.
spirit of bondage again, to fear; but 15.
the spirit of Adoption, whereby we cry
Abba, father.

But now all the men and women in
the world are not thus everlastingly re-
deemed; Christ hath not obtained
eternal Redemption for every one; for
out of hell there is no redemption; as
Gain, and Judas, and the damned spi-
rits, can certainly relate. Shall we say
that those poor miserable souls are
everlastingly redeemed, who shall re-
main in hellish prison and bondage to
eternity.

Oh,

Object. *Oh, But there be many who will not accept of Redemption by Christ, though it be wrought for them.*

Answer Yea, but herein Christ excells the Princes and Captains of the world, who cannot make their prisoners willing to accept of a pardon; they cannot put a new will, a new principle and disposition into their prisoners: But as for Christ the great Captain of our salvation, he makes his redeemed ones to accept of pardon: he opens the prison doores by his word and spirit, and makes the poor prisoners to come

Isa. 61.1. forth; being given for a Covenant of the people, for a light of the Gentiles, to open the *blinde eys*, to bring out the prisoners from the prison, and them that sit in darknes, out of the prison house.

Isa. 42. To his sheep for whom he dyed, he gives eternal life: He doth not only merit and impetrate it for them, as a Priest; but reveals it as a Prophet; and applies it to them as a King; causing them to accept thereof: *Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*

Iohn 17.
23. 7, 8.

ARGUMENT X.

A Nother argument may be taken from *John* 17.9.10. *I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine, and all mine are thine, and thine are mine,*

These words are so obvious & plain against *Universal Redemption*; that I cannot but wonder that any man who pretends to tenderness of conscience, and to the love of the Scriptures, should dare to Cavill against them; If plaine Scripture proof will not satisfie men, how can we expect they should be satisfied?

Behold here is a world which Christ prayed not for; the words are laid down both affirmatively and negatively, and therefore the argument deduced therefrom must needs be more convincing and concluding.

They are laid down affirmatively, *I pray for them which thou hast given me*: and he backs this with a strong reason,

reason, for they are thine and all thine are mine; Such as are thine by election, are mine by Redemption, Union, and Intercession.

Negatively, I pray not for the world, There is a world that I pray not for, because there is a world that is not thine; a world which thou didst not give me to dy for, and therefore a world that I must not pray for.

The *Argument* is this.

If there be a world which Christ prayed not for, then there is a world which he dyed not for, unless men will say that the Lord Jesus poured out his precious hearts blood for them, he would not pour out a prayer for; of whom he saith, *I pray not for them*; but for others whom thou hast given me, and who are both thine and mine, for we have a joynt Interest in them.

As for the Objections against this strong Argument drawn from so plain a *Scripture*, truly they are so frivolous and nugatory, that they deserve not an answer. Let it be considered,

1. That Christ's death and intercession (being the two parts of his Priest-

Priesthood, which is an unchangeable and everlasting Priesthood, in respect of all those who have an interest therein) they are conjoynd and put together in Scripture*, being extended to the same persons: such as Christ dyed for, he intercedes for; such as he poured out his blood for, he pours out his prayers for: But here is a world, you see that Christ prays not for, and therefore we may well conclude that there is a world which he died not for.

2. The Lord Jesus is heard in the things he prayed for: yea, our salvation to the uttermost is put upon his intercession*, which therefore cannot be rightly applyed to any but such as shall be saved; for it is certain, that all those for whom he begun his prayers on earth, he continues to pray for them now in heaven: for as *Arminius* himself rightly observes, The prayer of Christ in *Joh. 17.* is the copie and pattern of his intercession in heaven.

3. They for whom Christ prayed (as contradistinguished from a world which he prayed not for) are those for whose sake he sanctified himself, i.e. set

D himself

himself apart to be a Priest and Mediator to dy for them, that they also might be sanctified through the truth; and they are such as he communicates grace and glory to. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one in us: and the glory which thou gavest me, have I given them; that they may be one, even as we are one. But it is not said (nor should we entertain such a dream) that Christ sanctified or set apart himself for every man and woman in the world, many of which shall never believe on him, nor be sanctified by him through the truth; nor doth he communicate grace and glory to every individual man and woman; whereas we may plainly see here, that all those for whom Christ prayed, he gives that glory to them which the Father gave him. What Scripture can be so clear and convincing, but men may evade it, if they be disposed to cavil?

Heb. 9. I might add many more Arguments
15, 16. against *Universal Redemption*; as name-
Heb. 7. ly, that the *Covenant of grace* (where-
22. of
Heb. 8. 6.

grace in substance, although it ought
 to be distinctly considered by us in re-
 spect of special and saving grace, and
 external administration. And this Co-
 venant is absolute in respect of election
 and redemption though it be conditio-
 nally propounded in the external mini-
 stry of the Word. But if the Covenant
 of grace (I say) should externally be-
 long to all to whom the Gospel is
 preached; yet this will not extend to
 every man and woman in the world;
 for God doth not afford the outward
 dispensation of his Gospel (much less
 the effectual powerful operation of his
 Spirit) to every one, In Judah is God
 known, his name is great in Israel: In
 Salem also is his Tabernacle, and his
 dwelling place in Sion. He sheweth his
 word unto Jacob his statutes and judg-
 ments unto Israel; He hath not dealt
 so with any Nation. At that time ye
 were without Christ, aliens from the
 Commonwealth of Israel strangers from
 the Covenants of promise without hope,
 without God in the world. In times
 past he suffered all Nations to walk in
 their own ways. Paul was forbidden of
 the

Psal. 76.
 1, 2.

Psal. 147.
 19, 20.
 Jer. 10.
 25.

Eph. 2.
 17.

Mar. 11.
 52, 26.

Acts 14.
 16.

Acts 16.
 6, 7.

the holy Ghost to preach the word in *Asia*; and desiring to go into *Bythinia*, the Spirit suffered him not. The Lord God according to the pleasure of his own will sends the Ministry of the Gospel to one place and people, and with-holds it from another; makes known his *Covenant* of grace to some, and hides and conceals it from others.

I might further argue thus; that all those whom Christ dyed for, he dyed in their stead as their surety and representative; personating and representing them in his death and sufferings; and if so, how can the Lord God in justice and wisdom cast them off, and reject them for whom his dear Son was a surety and undertaker: and that by his own eternal decree, counsel and appointment? *The Lord Jesus saveth his people from their sins*, and then who can lay any thing to their charge? It is Christ that dyed? It is the son of God that shed his blood; who can condemn? If Christ the eternal God be for us, who can be against us? If God spared not his Son, but delivered him to death for us; How shall he not

Matth. 1.

21.

Rom. 8.

31, 34.

with him also freely give us all things.

I shall not insist upon the nature of Redemption, reconciliation, atonement, and propitiation; and the import and signification thereof (in scripture phrase) which comprehends and takes in not onely merit, and impetration; but also particuler application, as to the persons so redeemed and reconciled by Christs blood.

I could also argue against universal redemption, from the analogy and proportion between the type and the antitype; doubtless the typical sacrifice was not slain and offered for every individual person; nor did the antitype, the substance of those shaddowes, lay down his life for every man and woman in the world.

And lastly, I would commend this to the consideration of the Christian reader, that they to whom Christ is a redeemer and Savior, he is also a spiritual Root, a spiritual head, and principle of life, to communicate the spirit of grace and holiness to them. Redemption by Christ's blood and adoption by the spirit of grace (though they

λύτρω-
σις,
σπου-
δωσις,
λυτρον,
αντιλυ-
τρον,
καταλ-
αγη.

ἱλασμός
ἱλασῆαι
ον.

Tit. 2. 14.

Rev. 5.

9, 10.

Rev. 14.

3, 4.

Col. 1.

21, 22.

2 Cor. 5.

18, 19.

John 1 5.

1.

Eph. 1.

22, 23.

they may and ought to be distinguished) yet they cannot be so divided and separated, but that the same persons that are capable of the one, are also capable of the other, and shall partake thereof: *God sent forth his Son to redeem them Gal. 4. 4, that were under the Law, that we 5. 6, might receive the adoption of Sons: and because ye are Sons, (namly by election and redemption) God hath sent forth the spirit of his Son into your hearts, crying Abba, Father.* Christ as he suffered for the sins of men, so he received spiritual gifts for them; yea for the rebellious: that the Lord God might dwell among them, that they might have communion and fellowship with God. He received the spirit without measure, as head and mediator: that of his fulness we might receive grace for grace. If God have given his Son to die for us, he will also give us faith, repentance, holyness, newness of heart and life. If he so loved all men, as to part with this pretious Jewell and Pearle of great price out of his bosome for them, he will then give all men a hand to take it with, and a casket to keep it in.

But

Psal. 68.
18.

Iohn 3.

34.

Iohn 1.

16.

Heb. 8.

10.

Zac. 12.

Iohn 12.

32, 33.

Phil. 1.

29.

Eph. 1. 3.

2 Pet. 1.

1.

Acts 5.

31.

Heb. 12.

2.

But for these and other arguments which might be alledged against the General redemption, they are managed by other godly and reverend men in their printed books, to whom God hath given more skill and ability advantageously to handle spiritual weapons, then I have; only I cast in my poor mite into the Lords treasury, desiring the Reader humbly and seriously to weigh and

1 Tim. 2. examining the scriptures in the margin.

6. After I had propounded my argu-

1 John 2. ments against universal redemption,

1, 2. I did briefly (as the Lord enabled

John 3. me) answer the most considerable ob-

26. jections of the adverſarie, Taken from

Heb. 2. those general and indefinite expressions

and phrases of Scripture *all, every, the*

by *world, the whole world* (for as for these

words i. e. *Christ dyed for all men or*

for every man, they are not to be

found in the original Text of Scripture

but are ſupplied in the * Translation,

which hath given occasion to the vent-

[for all] ing of this erroneous opinion) But if

sons of men these words were found in scripture,

For all and every one that shall believe, not only Jews but Gentiles.

So 1 Tim. 2. 6. John 12. 32. yet

yet there is no necessity for us to ex-
pound them of every individual per-
son, but with restriction and limitati-
on, as is usual in Scripture; for not
only these words, *all men, every man,*
all Nations; but also these words, *the*
world, the whole world, are (in more
places than one) limited and restrained
to a part of the world, and a certain
number of men and women: Such ge-
neral phrases are therefore used by the
Spirit of God in much wisdom, because
the proud Jews were so apt ever after
the breaking down of the partition
wall, to appropriate the benefits of the
Messiah, and the privileges of the
Church of God to themselves, and to
exclude the world of the elect Gen-
tiles, as dogs, and aliens, and strangers
from the covenant and promises of
grace; the Jews being the only politi-
cal visible church of God under the
old Testament administration; the
Gentiles as opposite to them, were

2.1, 2.3. 2 Cor. 5. 19. Rom. 4. 13. 16. Ioh. 3. 17 Ioh. 6. 37
Ioh. 16. 8. & 17. 21. Heb. 2. 5. Psal. 22. 27. Ioh. 1. 29
1 Tim. 3. 16. *in Adam, the Preposition [et] translated*
[by] See Mat. 5. 34, 35. 1 Iohn 5. 19. Rev. 13. 3. Rom.
1. 8. Luke 2. 1. Rev. 12. 9.

counted

See Exo. counted the world, dogs, aliens, heathen
 12. 19. And indeed the call and conversion of
 Deut. 23. the Gentiles, and adding them to the
 2. church of Christ, was such a great and
 Lev. 26. glorious myſterie, ^a that many of the
 33. Christian Jews, yea ſome of the Apo-
 Pl. 79. 1. ſtles themſelves ^b could not at firſt com-
 Eph. 3. prehend it, there being in this ſuch a
 8. great and manifeſt alteration in the ad-
 Rom. 11. miniſtrations of the old and new Te-
 cap. ſtament.
 Acts 10. I did alſo answer the objections
 cap. which are raiſed from the generality
 Acts 11. of the offer of *Chriſt* in the Miniſtry
 cap. of the Goſpel; from the obligation
 that lies on every man and woman to
 believe in *Chriſt*, and to apply his death;
 and laſtly, from thoſe patheticall expo-
 ſtulations and affectionate invitations in
Scripture, directed indefinitely to all
 finners without exception: which paſ-
 ſages (being ſpoken after the manner
 of men, and in condeſcenſion to our ca-
 pacity; for properly there are no ſuch
 affections, paſſions, or workings of ſpi-
 rit in God) are to be referred to the
 ſignifying, preceptive and approving
 Will of God; for ſo it may be called,
 though

Voluntas
 ſeñi pre-
 cepti ap-
 probationis,

not so properly as his eternal decree and purpose, which shall be accomplished, and cannot be resisted; for *who hath resisted his Will?* The com-Rom 9. 19. commands, exhortations, invitations, exhortations which we find in Scripture, do not determine for whom Christ dyed in particular by his Fathers appointment, nor what shall be the event, and shall unavoidably come to pass touching the eternal condition of poor sinners in respect of predestination and redemption; but they determine man's duty, and the rule of his obedience, and what God approves as good in it self; not what Christ hath done, or God will do for us, and in us in particular; but what it is our duty to do; there being a sweet harmony and connexion between the end and the means.

Quoad debitum, not quoad eventum,

The learned Dr *Twiss* Mr *Ball* on the Covenant Mr *Rutherford*, Mr *Whitfield*, Mr *Owen* Mr *How* against T. M. *Universality of Free Grace.*

It would be too tedious to recite all the particulars which I laid down in answer to these objections, and besides they are already more largely and fully answered by divers godly learned men in their elaborate treatises, to which I must referr the studious and diligent reader; for in this writing, I do

do affect and intend brevity, that so the poore deluded soules in the country, whom I pittie with all my heart, may have something before them to read and peruse, which by God's blessing may undeceive them, and settle them in the truth. I am perswaded that the Lord in his infinite wisdom suffers this and other erroneous and corrupt opinions to be broached, touching the Decrees of God, Redemption, Reconciliation, Justification, Union with God, the new Birth, Conversion, perseverance, the Divinity of Christ, the nature, operation, and evidence of the spirit, baptism and other Church administrations; that so we may with more diligence, seriousness, humility, and selfe denial, learch the Scriptures, and through the reachings of the spirit of God, and the assistance of divine grace, attaine to a right, and settled, and spiritual knowledge of these Gospel mysteries, whereof our apprehensions hitherto have been but shallow and wide.

That which I have said concerning the promises (and doubtles others have said

said far more) may helpe to convince
 you, that the doctrine of *general re-
 demption* (as it is comonly held forth)
 is very corrupt and unsound, fighting
 directly against the renour, scope, and
 sense of the word of God (rightly un-
 derstood.) Let the promoters of this
 doctrine pretend what they will, I am
 very confident that it will appeare in
 the great day of Christ, to be no better
 then dross, and chaffe, and combustible
 matter, which must and shall suffer loss
 (though some that hold that it may
 be saved so as by fire) we shall one day find it to be a doctrine that comes *Cor. 3*
 from earth, and not from heaven; from
 the flesh, and not from the spirit; for
 under the notion and pretence of uni-
 versal grace, it destroyes the efficacy
 and power of grace; under the notion
 of universall redemption, it enervates
 the vertue, undermines the benefit that
 flows from Redemption by Christ's
 blood. And that I may make this
 evident unto you, I shall breisly ac-
 quaint you with some sad and dange-
 rous Concomitants and consequences
 of this opinion, which may serve now

as so many antidotes against it, and pre-
servatives from it.

And first, *universal redemption* of
all and every individual man; rises
up with a high hand against the glo-
rious attributes of the great and wise,
and just, and holy God, and namely
against his absolute power, sovereignty,
and wisdom, what shall the great and
wise God give his Son to dy for the
salvation of thousands that shall never
be saved? as if mans stubbornness could
frustrate the designe of God; and as
if sin and corruption were more power-
full to ruine and destroy the soul, then
the grace of God and the blood of
Christ to save it. * It makes the power-
ful and gracious God to *suspend* the
salvation of the creature, upon the na-
tural man's ability, and the *contingency*
of his Will (and not upon his own ir-
resistable decree, the efficacy of his sons
blood, and the powerful and irresistable
operation of his spirit in conversion)
which is directly contrary to the word
of Truth.*

Rom. 5,
20, 21.

Isa. 48. 6.

Isa. 46. 10. Psal. 33. 11. Prov. 21. 30. Prov. 19. 21. Rom.
9. 19. Eph. 1. 4, 5, 6. 1 Cor. 5. ult. 1 Ioh. 1. 7. Gal. 3. 13, 14.

Again

Again, it is an opinion that undermines the glorious *wisdom* of God, (wherein he abounded in the mysterie of our Redemption by the blood of Christ) as if the wise God had designed and appointed Christ by his death to put all men into a *favorable condition*; and the end or effect of his death and blood shed, may be fully accomplished, though in the end there be not one man actually saved, and brought to eternal life and glory.

Eph. 1. 8.

1 Cor. 2.

7, 8.

Doth this suit with the infinite wisdom of God, that he should propound to himself in the death of his Son, the salvation of every individual man, and yet not ordain effectual means for their conversion, and for bringing them to salvation? And oh how doth this doctrine of *general Redemption* and reconciliation, reflect upon the *justice* and *righteousness* of the great God: What? shall the just God receive full satisfaction in the price of the precious blood of his Son, for every man in the world, and yet thousands perish: Now though men be unjust, yet let the Judge of the whole earth be just and righteous, *let*

Ps. 9. 8.

Gen. 18.

25.

Rom. 3. 4

25, 26.

1 John 1,

les 9.

God

God be true though every man be a lyar.

Rom. 5.
8.

1 Iohn 4.
9, 10.

And as it reflects upon the justice of God, so it impeacheth his highest love; shall God so love every man as to give his Son for them? And Christ so love every man, as to lay down his life for them (for herein God manifests and commends his love: *not that we first loved him, but he first loved us, and sent his Son to be a propitiation for our sins*) and yet withhold from them faith, repentance, and newness of heart, without which they cannot be saved? Hath God loved every man so as to give his Son to the death of the Crois for them, and hath the Lord Jesus sweat dropps and clodds of blood for their sins, treading the wine press of the wrath of God, and crying out in the agony of his soul, *my God, my God, why hast thou forsaken me?* and yet shall most of them for whom he suffered so much, rot and perish in final unbeleef and impenitency? certainly this doth exceedingly derogate from the power of divine love and grace.

Rev. 19.
15.

Mat. 27.
46.

Secondly

Secondly, the doctrine of *Universal Redemption* puts men upon loose and ungrounded contradistinctions, that they may vindicate and maintain it: and what is this else but to take the Lord's name in vain, and to dally with his Word and Truth?

Some say that Christ died not in the stead of all, but for the good of all^a.

That Christ impetrated and merited a *Non loco & vice omnium sed bono tantum.* life for all and every individual man, but applies it only to Believers; whereas the Scriptures which I formerly cited, do evince and prove that these two (though they ought to be distinguished) yet they are inseparable acts of Christ's *mediatorship*, and are extended to the same persons. Those for whom he impetrated life, shall have it applied to them. *Remonst. at the Hague confer.*

Some say* that Christ hath obtained **Camera, Amiral, Testad.* by his death remission of all sins against the *Covenant* of works, for every man; but pardon of sins against the *Gospel* or new *Covenant*, only for the elect: whereas *Christ's blood* cleanse them *x John 1. 7.* from all sin, for whom it is shed, forasmuch as through Gods grace, and the

E Spirits

Spirit's operation, the blood of Christ hath an effectual influence upon all their hearts, and consciences, and conversations, to purge, and pacifie, and cleanse them.

And lastly, some learned men (who are more sober and moderate then those whom I oppose) do say (but without ground from Scripture, as I humbly conceive) that Christ dyed for every man and woman in the world, in respect of the sufficiency of his merit, but not in respect of efficacy. That we should extend the sufficiency and merit of Christ's death and bloodshed, beyond the purpose, decree, and intention of the Father and the Son, for my part I cannot see any clear ground: 'tis true, the death and bloodshed of Christ may be said to be sufficient for every man in respect of the intrinsecal vertue thereof, it being the *blood* of God, the blood of that person who is the infinite God. But I conceive that it cannot properly be said to be a sufficient ransom for every man; and why, but because it is not properly a ransom or price paid for every man, nor never

Acts 20.
28.

was so intended : So then, the sufficiency and efficacy of Christ's death, are to be joynely limited to them for whom he dyed, and payed the price of redemption ; nor did Christ shed one drop or dram of blood in vain ; it was by the counsel and appointment of God, that Christ should lay down his life only for them whom the Father gave him ; and none of them that shall be lost.

I remember the popish Schoolmen have such a distinction of *grace sufficient*, and *grace effectual* : God (say they) affords grace sufficient to every one, but not grace effectual. Sufficient grace (as they hold) is that by which a man may be saved, if he will not be wanting to himself ; effectual grace is that which saves a man indeed : But this is groundless. Where God tells *Paul* that his *grace* is *sufficient* for him : This sufficiency is not to be abstracted and separated from the efficacy of grace.

Hales 3.
Summ. 9.
69.
Thom. m.
1, 2, 9,
109.

2 Cor.
12. 9.

Thirdly, let me further add, that this opinion of *Universal Redemption*, renders Christ but half a Saviour, an im-

perfect Saviour, and his blood shed ineffectual; as if he did only thereby put all men into a saveable condition, and man himself must strike the greatest stroke, and actually save his own soul. It is a doctrine that puts men upon that gross absurdity, that Christ died for thousands shed his blood for millions of souls that never heard the voice of the Gospel which is the word of faith; *How shall they believe in him of whom they have not heard? and how shall they hear without a Preacher? and how shall they preach except they be sent?* And will it not introduce that other gross and carnal conceit, that in the end all and every one shall be saved; the fallen Angels as well as reprobate men (as if there could be any deliverance out of hell?) If we hold an *Universal Redemption* and *Reconciliation* I can see no reason to the contrary, but that an universal salvation may be thence gathered by genuine and necessary consequence.

Fourthly *Universal Redemption* (as it is by many held forth and maintained) bolsters up people in a profane

Rom. 10.

14, 15.

same course, or at the best in a general
dead faith, or rather a rancie instead of
faith; may not a profane wretch rea-
son thus? There be those who say that
Christ shed his blood for every man in
the world; well, I am a man, and
therefore Christ shed his blood for me.
Now the Scripture is clear and full for
this; namely, that Redemption by
Christ's blood, and remission of sins
go together: Those whom Christ
redeemed by his blood, shall not have
their sins imputed to them; and where
there is non-imputation of sin, there is
also imputation of Christ's righteous-
ness, blessedness, and salvation; *Blessed*
is the man to whom the Lord doth not
impute Iniquity: If it be so, may this
wicked man say, I will go on and en-
joy my lusts, according to this do-
ctrine, I shall not perish if Christ dyed
for me; and if he dyed for every man,
then he dyed for me.

And as this opinion may have, yea
(I fear) it hath such an operation up-
on many poor souls, so it may be a
means to bring others to despair, and
to make desperate and sad conclusions

upon themselves in reference to their eternal estate, to hold that thousands shall be damned that Christ dyed for : may not *Satan* easily prevail upon an awakned soul by this temptation ? suited to the doctrine of the *general Ransome* that there is no more efficacie in Christs blood for thee, to comfort, pacifie, and save thy soul, then for others that are damned. That which affords real comfort and peace, is *distinguishing grace* and love ; and I pray you what *distinguishing grace* is there to one more then another, according to the doctrine of *Universal Grace* and *Redemption* ? What peace, joy, comfort ? What ground of assurance can a poor soul draw from this Doctrine ? Herein I shall appeal to a wounded spirit, a broken heart, that will with meekness hearken to good counsel ; but as for such as go on in a way of pride and carnal presumption, as I cannot but pity them, so I shall not wonder though they scoff at the Doctrine of special and effectual grace and redemption ; special grace will not be prized by men that are full of self confidence,

confidence, but by the self denying soul.

Lastly. The vigorous promoting this doctrine of *universal redemption* in *City, Country, Army*, is a ready way to reconcile us to *Rome*; oh what an introduction it makes? what an inlet it opens to the worst of *popish* opinions? as *conditional elections*, that something in the creature, or done by the creature in time, is the cause or condition of Gods decree in predestination. That the *natural man* hath free will and power of himself, without spiritual grace, to believe in *Christ* to eternal life, if the word of faith be *morally* propounded to him in the external ministry. That there is no such thing as *original sin*, and that all infants (dying in infancy) are saved; not only the infants of believers, but of *Jews, Turks, Heathens, Atheists*. How inconsistent this is with *Antipado-baptisme*, I shall not now dispute, but I suppose the most sober and rational of that judgement, will easily apprehend that these two cannot hang together; namely that all infants are in a covenant of grace and in a state of salvation; and

See Eph. 1. 4, 5, 9, 11.
2 Tim. 1, 9,
Rom. 9.
11,
1 Cor. 2.
14,
Eph. 2. 1,
Phil. 2.
13.
Eph. 1.
18, 19,
Ioh. 5. 25
Rom. 8. 7
Iohn 7.
44, 45.
Ioh. 3. 6,
Rom. 5.
12, 14,
Psal. 5. 5.

yet that the outward visible scale be-
longs not to them.

This opinion of *universal redemption*, is accompanied with that sad, black, dismal, and uncomfortable doctrine, that a man may *finally apostatise*. Ier, 31.3, and fall away from a state of grace Ioh, 13.1 and salvation; he may be a true believer, a member of Christ, in a state of grace and justification to day, and yet Ioh 10, 27, a limbe of *Satan*, and in a state of wrath and condemnation to morrow. I Ioh 5 12, 1 Ioh, 3,9 Oh how sad and uncomfortable is this to a poor soul! what sad discouragements an dispondencies of *spirit* may this expose a broken heart unto!

Hence also it is that the *Scriptures* are debased and *vilified*; For if *Christ* as mediator be savingly revealed in and by the inanimal creatures, *the Sun, Moon, Stars, and fruitful seasons*, (as one of the ablest and most daring of that way publicly affirmed in a dispute in *London*, now printed) Is not this a ready way to render the glorious word of the Gospel contemptible? and may it not well harden the *Jews, Turkes*, and *Heathens*, and keep them

Mr. John
Goodwin,
in a dis-
pute with
Mr Sym,

them off from hearing the Gospel preached, to tell them that Christ dyed for every man, and that salvation through Christ is revealed by Sun, Moon, and Stars, though they have not the written words? Here is a doctrine indeed that will please the papist well; and therefore we need not wonder that the late innovators^a did contend so furiously for *universal redemption, freewill, apostacy from grace, and other points of Arminianisme, and that they preferred such as incline thereunto, (discountenancing the most faithful and Orthodox ministers of the contrary judgement) for they knew that these points would be as so many fit expedients, to bring us over and reconcile us to the papacy.*

As Dr. Laud, Mountag, Correns, Pockling, Heyling,

But as this doctrine was promoted and propagated by formall superstitious men, who were enemies to the power and spirit and life of godliness; and the preachers and professors thereof, so it was much opposed, and the contrary asserted by the most reverend ministers of Christ*, Who have left behind them a sweet savor; many

Preston, Sibbs, Bayne, Hooker, Twisse, Pemble, Ames, of Cotton.

of them being at rest with the Lord, and for whom the whole Church of Christ have and will ever have cause to bleis his name.

Object. *But if Christ did not dy for every man and woman in the world, then I have no ground to believe that he dyed for me.*

Answer This is but a meer fiction; for first, It is no where said in Scripture, that Christ dyed for thee by name, *John, Thomas, Robert, &c.* there is no such particular personall scripture revelation, and therefore that cannot be the ground of thy faith; but that which thou art bound to believe, and to rest upon, is, that *Christ* dyed for all those sinners that shall truly believe on him, whether *Jews, or Gentiles*: and if thou believe on him, and accept him for thy *Saviour, Husband, Lord and King*, and resigne up thy seif to him, thou mayst then conclude (to the comfort of thy soule) that *Christ* dyed for thee; and that thou shalt be saved.

The argument lies thus, whosoever believeth on Christ, shall be saved; But I believe in Christ therefore I shall be saved.

saved. God so loved the world, that Ioh. 3. 16.
 he gave his only begotten Son, that who- 18.
 soever believeth on him, should not pe-
 rish, but have everlasting life. He that I Tim. 1.
 believeth on him is not condemned, he 15.
 that hath the Son hath life. This is a
 faithful saying, and worthy of all acce-
 ptation, that Christ Jesus came into the
 world to save sinners. By him all that
 believe are justified from all things,
 from which they could not be justified Acs. 13.
 by the law of Moses. 39.

Secondly, It belongs to the Will of
 God's purpose and good pleasure, and
 is a secret *voluntas propositi*, aut be-
 neplaciti, whom Christ dyed for in
 particular: (neither canst thou com-
 fortably know it as to thy owne soule,
 till thou hast a particular faith of *assu-
 rance*) and therefore you are not to
 fetch the ground of your faith from
 thence; but you are to look to the will
 of Gods precept, commanding and in-
 couraging you to believe; they are to
 obey the command of God, to have a
 respect to the generality of the offer of
 Grace, and to this call and invitation
 of God, in the ministry of the word:

Come

Mat. 13. Come unto me all ye that are weary
 28. and I will give you rest. Whosoever will,
 Rev. 22. let him take of the water of life freely.
 27.

This is open and revealed, the other is secret and hid : nor canst thou have a particular evidence of Christ dying for thee, til the spirit of God come & work special faith in thy heart : and as for God's command to thee to use the means, that thou mayst believe and repent, it is not grounded upon Christ's dying for thee in particular, but on the connexion and harmony which is between the mean and the end, faith and salvation.

Thirdly, there are thousands of *precious Saints*, some alive and some at rest with the Lord, who have and had true faith, and peace of Conscience and joy in the *holy Ghost*, and yet were meer strangers to the Doctrine of *Universal Redemption*.

Fourthly, I would gladly be resolved in this, what more ground of believing to salvation there is from the *universality of Redemption*, then from the *universality of the offer of Christ* in the ministry of the word ; unless men will

will hold an *Universal Salvation*, for seeing *Christ* died for many thousands that shall be damned, may not I question whether I be not one of that number, and whether *Christ* died for me, so as that I should in the event believe to salvation.

The *Unive-salists* will not acknowledge that *Christ* hath merited and procured faith for all them whom he died for. This must needs be uncomfortable to a poor soul, that finds it impossible to believe from creature strength and ability; but blessed be the Lord, who puts it out of doubt in his word, that *Christ* hath merited faith for us, and that we have faith through him, and for his sake: *To them that have obtained like precious faith with us, through the righteousness of God, and our Saviour Christ.* 2 Pet. 1. 1.
To you it is given for Christ's sake, not only to believe on him, but to suffer for him. Phil. 1. 29.
He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things? Rom. 8: 32.
 Faith and repentance, and a new heart (I hope) are good things;
 here

64
here we have an argument from the greater to the lesser; If God hath given Christ, which is the great gift, for poor sinners; he will then freely give to them a spirit of faith and repentance. Let me ask our adversaries this question, what men are bound to believe for the peace of their Consciences, when they take it for granted already, that Christ died for them, being comprehended in the world of mankinde.

To conclude, this smal Tract (which I desire the good Lord to bless to the Reader) we declare unto you in our Ministry, that Christ died for all, for the world, for every man and woman that shall believe on him, and accept him, and close with him upon the terms of the Gospel; and is not here encouragement to poor sinners, be their sins never so great? Thou art not excluded by name, &c why shouldst thou exclude thy self through unbelief? Suppose a company of passengers be ready to sink, and a rope is let down from the ship, will they stand to question whether the rope was let down with a purpose to save

save them from drowning, wil they not rather strive who shal be most forward to take hold of it, and come up by it? If a pardon be published, that whoever will accept of it be his rebellion and treason never so hainous, he shall find mercy, is not here incouragement to the worst of rebels, to come in and accept of pardon, and not question the secret intention, of the magistrate, whether he propound the pardon in general terms, only for tryal & conviction, or for their actual deliverance? There is not any one sin, except the sin against the holy Ghost (which is therefore unpardonable, because they that commit it have not grace to repent) but some that have been guilty of that sin, and have committed it, have found mercy; *Paul, Mary Magdalen, Peter, Manasseh, Sampson, Solomon, Zachew, &c.* are now glorious Saints in heaven: And is not here ground and incouragement for thee to believe? If the Lord give thee a heart to believe, for it is his gift; *By grace are ye saved, through faith; and that not of your selves, it is the gift of* Eph. 2.8. *God.* Doubtless there are many precious saints,

saints that can witness to this Truth, & tell you by experience, that God gives true faith, & peace of conscience in such a ministry as this breathing by his Spirit thereon, for the Spirit breaths where it pleaseth: as the wind bloweth where it listeth, and thou knowest not whence it cometh, nor whither it goeth: So is every one that is born of the Spirit.

Now the Lord lead his people into truth, and by the sight of his Countenance, and the brightness of his glorious appearance: let error and darkness be dispelled; and all Antichristian Doctrines and opinions suppressed: certainly as the glorious God hath in a great measure already, so he will much more ere it be long, vindicate his own Spirit, his Sons Blood, his Truth, his Ministry, his Ordinances, his Saints, his own great and glorious Name; and testify more clearly, and convincingly against the myserie of Antichrist, which now worketh in this Nation, under another vizard, and by other Instruments then formerly it hath wrought, but shall have no better success, then it formerly had.

FINIS.

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